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VOL. XII

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No. 2

## DR. FLEXNER'S CRITICS

(Continued from page 10)

In the preceding part of this editorial I kept close to the lines of Mr. Behm's paper, and so reference was made only to adverse criticisms of Dr. Flexner's proposals in his pamphlet, *A Modern School*. Here let us begin with papers that seek to support his contentions, or that, in a general way, assail the Classics. Twice since the publication of his original paper, by the General Education Board (The Rockefeller Foundation), in 1916, Dr. Flexner has returned to the attack, in the *Atlantic Monthly*; in papers entitled *Parents and Schools* (1916, pages 26-33), and *Education as Mental Discipline* (1917, pages 452-464). He has had support, too, from Ex-President Eliot. The General Education Board has published two papers by him: *Changes Needed in Secondary Education* (Occasional Papers, No. 2, 1916), and *Latin and the A.B. Degree* (Occasional Papers, No. 5, 1917). He had previously published a paper entitled *The Case Against Compulsory Latin*, in the *Atlantic Monthly* (1917, pages 352-361). Our universal world-instructor, Mr. H. G. Wells, contributed to *The Fortnightly Review*, in April, 1917, a paper entitled *The Case against the Classical Languages*. In a paper entitled *Is the Modern School a Return or a Departure?*, *School and Society* 7.500-502 (April 27, 1918), Mr. Charles W. Palmer on the whole supports Dr. Flexner, holding that the latter "consciously or unconsciously calls for a return to the spirit and the method of Greek education. . . ." (The Italics are Mr. Palmer's, the exclamation point mine). In *School and Society* 7.545-551 (May 11, 1918), Mr. Philip S. Blumberg, a teacher who confesses to three years of experience, in a paper labelled *Once More Flexner's "A Modern School"*, champions the school. He sums up (551) thus:

. . . it is the very idea of high and hard thinking and of unselfish devotion to the best interests of the community that this school must commend itself and engross the time and energies of every thinking school-man.

It were charitable to ascribe this sentence to the compositor, but other things in the paper prove Mr. Blumberg quite capable of writing, without exertion, such a sentence.

On the other side, in the way of general support of the Classics, one mentions at once, with satisfaction, the fine address of Senator Lodge, included in Professor West's volume, *The Value of the Classics* (THE CLASSICAL WEEKLY 11.73-74). Attractive, too, is the Address at Radcliffe College Commencement, June 23, 1915, a

defense of the Classics by Senator Lodge, printed in a little volume, *Two Commencement Addresses* (Harvard University Press, 1915). One hails with joy a paper by Viscount Bryce, entitled *The Worth of Ancient Literature to the Modern World*, that appeared originally in *The Fortnightly Review*, in April, 1917, and has been reprinted by the General Education Board (Occasional Papers No. 6, 1917), which, at last, has begun to show some conception of the fact that ex-parte presentation of a preconceived idea is not scientific nor educational nor righteous. Mr. R. W. Livingstone, author of the book, *The Greek Genius and its Meaning to Us*, has published a book entitled *A Defence of Classical Education* (The Macmillan Company, 1916: pages xi + 278). Professor Lodge discussed this book in *School and Society* 7.175-177. The review was reprinted in THE CLASSICAL WEEKLY 11. 155-156). In March, 1917, Professor Lodge contributed to the *Teachers College Record*, Volume 18, number 2, a fine paper, *The Value of the Classics in Training for Citizenship*. In October, 1916, at the opening of the Graduate School of the University of Pennsylvania, Professor W. N. Bates delivered an address on Greek Literature and the Twentieth Century. In *School and Society* for December 2, 1916 (4.858-859) Professor H. C. Nutting wrote on the Cumulative Argument for the Study of Latin (see THE CLASSICAL WEEKLY 10.138). In this paper Professor Nutting seeks to correct and supplement an intended defence of Latin, by A. G. Keller, published in the *Yale Review*, for October, 1916, under the caption, *The Case for Latin*. The Princeton University Press has issued a pamphlet of 67 pages, entitled *Short Talks to Princeton Students on Liberal Studies*. This pamphlet is a reprint of 15 papers which had appeared in *The Daily Princetonian*. Two papers in this pamphlet are of special interest to us: *Short Talks on Liberal Studies*, by Professor West (5-17), and *The Classics*, by Professor Capps (32-36).

But let us now stick more closely to direct replies to Dr. Flexner. A vigorous paper is that by Mr. A. E. Stearns, Principal of Phillips Academy, Andover, Mass., entitled *Some Fallacies in the Modern Educational Scheme*. This appeared in the *Atlantic Monthly* (1916, pages 641-653).

In January, 1917, the General Education Board felt itself ready to put its 'experiment' in operation, and made announcement of its plans, particularly of its purpose to put the Modern School under the aegis of Teachers College, Columbia University. For a convenient account of those plans see a paper by Professor C. B. Upton, Secretary of Teachers College, in *The Columbia Alumni News* for February 2, 1917 (8.419-



420). An editorial, two columns long, labelled Radical and Dangerous, appeared in *The New York Times* of Sunday, January 21, 1917. In this Dr. Eliot and Dr. Flexner were both sharply criticized, and it was insisted that the General Education Board had no authority in the powers conveyed to it by the act of incorporation to spend money and use its influence for the 'modernization' of education or to control or to have anything to say about the curriculum of any college or the course of study in any school.

The next day in *The Times* appeared a letter signed Roy Mason, from which I take the following quotation:

The technical magazines are filled with laments that the technical man is totally unable to make himself understood except to another man with technical training.

At one time I was employed as advertising manager of a large electrical manufacturing concern. I was supposed to put into "popular" language, the meaning, use, and capabilities of the machines which it manufactured. I encountered constantly the objection: "What you have written means something entirely different to the technical man". They apparently classed themselves as a race apart with a different language from the public which they were trying to reach and to which they were endeavoring to sell their machines.

When I asked them pointed questions, "What can this machine do?" "How does it do it?" "Why does it do it?", they immediately seized a pad and pencil and began to draw diagrams. When I explained that I did not want it diagrammatically, but in words, they gave up in despair.

This reminds me of the statement of Mr. T. A. Rickard, an engineer, editor of a technical journal, to the effect that the men who have had only a technical training cannot write (see *THE CLASSICAL WEEKLY* 8.89). See, too, Dr. Rouse's remarks in *THE CLASSICAL WEEKLY* 5.26, and the reference to similar expressions by Mr. Paul Elmer More, formerly editor of *The Nation*, in *THE CLASSICAL WEEKLY* 9.97.

In *The New York Times Magazine*, for February 4, 1917, Dr. Thomas S. Baker, Headmaster of The Tome School, Port Deposit, Maryland, expressed the opinion that Dr. Flexner's School

will probably be an easier School and will have certain popular qualities, but, unless it departs widely from the outline which is shown in his monograph, it will bring little of permanent value to American education.

There is room here to mention only one other point made by Dr. Baker:

It would have been an experiment of great value if the Rockefeller board had undertaken to father a school with the conventional program of studies but with teachers of exceptional experience and ability. It has been announced that in the new school only 200 pupils will be at first accepted. It is probable that the authorities will have the opportunity of selecting these 200 from a large number, so that the school will be composed of picked students.

If the same care were exercised in choosing boys and teachers for the institution I should like to see founded, one that would be conducted along traditional lines, I believe results would show that conditions in the schools are not so bad as they would seem to the advocates of the "Modern School".

Others have since voiced this idea, that an 'experiment' with picked boys and picked teachers will prove one thing only—what can be done under abnormally favorable conditions. Certainly Dr. Baker and others are right in insisting that, if the Rockefeller Foundation is really guided by a scientific spirit and by a genuine desire to advance the cause of education, it will experiment—truly experiment—under equally favorable conditions with the 'traditional' School, under the conduct of true friends of that sort of School. A true experiment must consider all sides, all phases of a question. But the Rockefeller Foundation has thus far given no hint that it means to make a just experiment of this sort, in which the two types of Schools shall be treated in exactly the same way. C. K.

(To be continued)

### SOME FOLK-LORE OF ANCIENT PHYSIOLOGY AND PSYCHOLOGY

The rapid progress that is now being made in solving the mysteries of the human body is in marked contrast to the slowness with which medical science developed in antiquity. As late as the first century B. C., we find an eminent Roman writing as follows: 'We do not know our own bodies: of the position of the organs and the function each exercises we are ignorant' (Cicero, *Academica Priora* 2.122).

The superficial manner in which medical data were gathered may be illustrated by a quotation from Pliny, N. H. 11.149:

'The most learned authors say that there are veins which communicate from the eyes to the brain, but I am inclined to think that the communication is with the stomach; for it is quite certain that a person never loses an eye without being affected at the stomach'.

The lack of an accurate science of anatomy and physiology among the ancients gave rise to distorted conceptions about the seats of the emotions and of various physical attributes, as well as of the moral and intellectual faculties. These beliefs were in reality primitive science, but in retrospect they may be called the folk-lore of physiology and psychology. The mistakes have long since been recognized and rectified, but they have left an indelible impress upon language and methods of expression, and, in numerous instances, upon customs. It is the purpose of the present paper to collect typical passages in Latin literature referring to the seats of our physical and psychological experiences. Many of these ideas came to the Romans directly or indirectly from peoples living farther to the East, so that Roman views reflected those of several great civilizations bordering on the Eastern shores of the Mediterranean.

The scientific study of internal anatomy really began in Babylonia with a desire to know more of the liver for purposes of divination, and hence is more or less a by-product of hepatoscopy. As knowledge widened, fossilized expressions from previous strata of thought

remained to tell the story of the groping evolution of the science. Whatever advances were made received much more tardy recognition in antiquity than they do to-day. At times we find two strata of ideas existing side by side, especially when older beliefs are fostered by the poets, as happens in the case of the liver<sup>1</sup>.

To-day we speak of being faint-hearted, lion-hearted, kind-hearted, stony-hearted, broken-hearted, heartless, disheartened, of learning by heart, of purity of heart, of loving with all one's heart, etc., yet the primacy now accorded to the heart was once held by the liver.

So much blood centers in the liver that it came to be regarded as the seat of life<sup>2</sup>. This explains why in the older stratum of belief the liver rather than the heart is regarded as the vital organ. Ovid, *Heroides* 6.91-92, refers to a form of sympathetic magic by which the death of enemies is encompassed by driving needles into the liver of wax images:

Devovet absentes, simulacraque cerea fingit  
et miserum tenues in iecur urget acus.

So Ulysses (*Od.* 9.301) strikes Polyphemus, not to the heart, but to the liver. Likewise Jeremiah, in *Lam.* 2.11, lamenting the misery of Jerusalem, exclaims, My liver is poured out upon the earth for the destruction of the daughter of my people.

The stories of Tityus and Prometheus originated very early, so that it is always the liver that is associated with their sufferings. A good illustration may be found in *Aeneid* 6.595-600.

Professor Jastrow writes as follows:

Theocritus, in describing the lover fatally wounded by the arrows of love, speaks of his being 'hit in the liver', where we should say that he was 'struck to the heart', and if, in the myth of Prometheus, the benefactor of mankind is punished by having his liver perpetually renewed and eaten by a vulture, it shows that the myth originated in the early period when the liver was still commonly regarded as the seat of life. The renewal of the liver is the renewal of life, and the tragic character of the punishment consists in enduring the tortures of death continually, and yet being condemned to live for ever<sup>3</sup>.

To the feeling that the liver was the seat of life may be ascribed the belief that the *iecora* of certain animals possessed remedial powers<sup>4</sup>. It may likewise be noted that the liver of the long-lived deer was one of the ingredients that Medea used to restore youth to her aged father-in-law (*Ovid, Met.* 7. 273).

Cicero, *N. D.* 1.99, states that the liver, the heart,

and the lungs, are the seats of life<sup>5</sup>. The early intimate association of the liver with life is shown by German *Leib* and *Leber*, which are historically the same word. Perhaps the English words *life* and *liver* go back ultimately to the same root.

The liver has, likewise, been regarded as the center of intellectual and emotional life. To it, along with the heart, is assigned the seat of understanding: *En cor Zenodoti, en iecur Cratetis* (*Bibaculus*, apud Suetonium *Gram.* 11). In other passages it is the seat of the affections, *Non ancilla tuum iecur ulceret ulla puerve* (*Horace, Epp.* 1.18.72)<sup>6</sup>; of anger, *quanta siccum iecur ardeat ira* (*Juvenal* 1.45)<sup>7</sup>; of harshness and compassion, *Iecur fors horridum flectam merendo* (*Seneca, Herc. Oet.* 574); of grief, *Comprime infirmum iecur* (*Seneca, Herc. Oet.* 1677); of fear as well as of courage, *Cor attonitum salit, pavidumque trepidis palpitat venis iecur* (*Seneca, Herc. Oet.* 708-709)<sup>8</sup>.

While the Italian word for courage, *coraggio*, is a derivative of *cor*, the word for liver is still used to indicate great boldness; compare e. g. *Ebbe il fegato di arrestare i ladri da se*, 'He had the liver to arrest the robbers single-handed'. Likewise the Spanish *tener hígados* means 'to have courage'. There are in existence at the present time savage tribes which believe that the liver is the seat of courage, and which think that they can acquire the valor of a slain enemy who has behaved with conspicuous bravery by eating his liver ritually prepared<sup>9</sup>.

In English, 'white-livered', and in Greek *λευκῆπαρις*, indicate cowardice<sup>10</sup>.

The source of concupiscence is likewise to be found in the liver: *Voluptas et concupiscentia, iuxta eos qui de physicis disputant, consistit in iecore* (*Hieronymus, Epp.* 64). The same author repeats this idea elsewhere: *Porro libidinem, luxuriam, et omnium voluptatum cupidinem in iecore, id est, in vitulo qui terrae operibus haereat* (*Com. in Ezechielem* 1.1.10).

Parallels might be adduced from other languages. Because of his assault on Leto, the liver of Tityus is torn by vultures in the realm of Hades (*Od.* 11.578). So in *Proverbs* 7.23 the victim of the courtesan is lured on until the fatal arrow pierces his liver.

In short, the Romans believed that all the overmastering passions emanated from this organ: *Intus et in iecore aegro nascuntur domini* (*Persius* 5.129).

<sup>1</sup>In *Cymbeline* 5.5.14 three heroes are addressed as the Liver, the Heart, and the Brain of Britain.

<sup>2</sup>Compare *As You Like It* 3.2.442-445, And this way will I take upon me to wash your liver as clean as a sound sheep's heart, that there shall not be one spot of love in it. Compare also *Twelfth Night* 2.4.99-100:

Alas, their love may be call'd appetite,—  
No motion < i. e. emotion > of the liver, but the palate.

<sup>3</sup>My Knights, I will inflame thy noble liver.

And make thee rage.—II King Henry IV 4.5.28-29.

<sup>4</sup>Compare *T. N.* 3.2.17-20 She did show favour to the youth in your sight only to exasperate you, to awake your dormouse valour, to put fire in your heart, and brimstone in your liver.—The absence of blood from the liver indicates cowardice; compare *T. N.* 3.2.64-67 For Andrew, if he were opened, and you find so much blood in his liver as will clog the foot of a flea, I'll eat the rest of the anatomy.

<sup>5</sup>Fraser, *The Golden Bough*, *Spirits of the Corn and of the Wild*, 2.48.

<sup>6</sup>Compare II Henry IV 4.3.113 The liver white and pale, which is the badge of pusillanimity and cowardice; *M. V.* 3.2.86 livers white as milk.

<sup>1</sup>Compare *Psalms* 16.9, Therefore my heart is glad and my liver exulteth.

<sup>2</sup>The late Professor Wm. A. Lamberton, of the University of Pennsylvania, advanced the theory that the attribution of the seat of life to the liver was due to the character of ancient warfare. The peculiar structure of the human body not only gave better natural protection to the organs of the upper trunk cavity, but also made it possible to protect them more efficiently with pieces of armor. The liver was, then, in a peculiarly vulnerable position, and one would suppose that more warriors died from wounds in the liver than from injuries to the heart. At all events wounds would call attention to the peculiarly bloody character of the liver.

<sup>3</sup>Religious Belief in Babylonia and Assyria, 152.

<sup>4</sup>Pliny, *N. H.* 8.203; 28.197, 229.

There is no organ in which the physiological accompaniments of emotion are more pronounced than in the case of the liver. Thus, indulgence in anger leaves the system overcharged with secretions that the angry feelings have caused it to discharge. It is small wonder, then, that the ancients interchanged the relations of cause and effect, and maligned the liver for things of which it was innocent.

Although the liver was the traditional center of so many phases of human existence, the heart gradually began to usurp in popular belief<sup>11</sup> some of its functions. We are informed by Pliny, N. H. 11.186, that, at the time Pyrrhus was driven from Italy (274 B. C.), the heart was for the first time employed in divining the future.

'The addition of the heart to the liver corresponds manifestly to the time when, instead of regarding the liver as the seat of vitality, the heart was accorded this distinction; and this change reflected no doubt the progress in anatomical knowledge, through which the important functions of the heart were more clearly recognized<sup>12</sup>'.

The Romans realized that the heart was the most vital organ of the body, for Pliny, N. H. 11.182, notes that, when it alone is injured, death ensues forthwith, but that, when other organs are destroyed, vitality remains in the heart. He states in addition that the heart is the seat of life and of the blood. Hence the word *cor* is synonymous with *vita* in Ovid, *Fasti* 6.161-162:

Cor pro corde precor, pro fibris sumite fibras,  
hanc animam vobis pro meliore damus.

As was the case with the liver, the hearts of some animals had curative powers attributed to them; for instance, the heart of the hyaena, when taken with food or drink, was said to alleviate all kinds of pain in the body<sup>13</sup>.

Cicero, *Tusc.* 1.18, declares that in the estimation of some men the heart itself seems to be the soul, and hence wise Nasica was named *Corculum* and shrewd Aelius Sextus was called *egregie cordatus homo*.

The expression, *Cor iubet hoc Enni* (Persius 6.10), shows that the heart represents the essence of existence. The identity of one's self with the heart is further shown by the fact that the word *cor* came to be used as the equivalent of a personal pronoun. In Ennius, *Ann.* 13.381-383, Vahlen, *cor* is to all intents and purposes a poetic variation of *me* in the first line:

Hannibal audaci cum pectore de me hortatur,  
ne bellum faciam, quem credidit esse meum cor  
suasorem summum et studiosum robore belli.

Gellius, *Noctes Atticae* 6.2.10, explains that *cor meum credidit* is here equivalent to *ego credidi*.

The custom of some savage tribes of eating the hearts of victims, under the impression that they can thereby acquire the virtues of the dead, particularly their courage, is an interesting proof of the part that this organ

was supposed to play in life<sup>14</sup>. Not less instructive is the custom practised occasionally until recent times of burying the heart by itself<sup>15</sup>.

Following in the wake of the Greeks, the Romans made the heart the seat of intellectual activities. Pliny, N. H. 11.182, assures us that the mind dwells there: *ibi mens habitat*. Ennius's statement (Aulus Gellius, 17.17), that he had three hearts because he spoke Greek, Oscan and Latin<sup>16</sup>, is another indication that the heart was regarded as the seat of the intellect.

According to Roman ideas, the entire physical, mental, and emotional life centered in the heart. It was the seat of life and of the soul, of the affections, of cares, of terror and cowardice, of grief and sadness, of wrath and frenzy, of compassion, of love, of the intellectual faculties, of wisdom, intelligence, memory, etc. Numerous illustrations of such usage may be found in the *Thesaurus Linguae Latinae*, s. v. *cor*. We may convey some idea of the many notions that the Romans connected with the heart by merely citing Latin words derived from *cor*: *concordes*, *excordes*, *vecordes*, *cordatus*, *est cordi*, *haberi cordi*, *recordor*, *credo*, *misericordia*, *Corculum*, etc.<sup>17</sup>

In a word, the heart exercised dominion over life: *dominium vitae continens cor* (Caelius Aurelius, *Chron.* 2.30.162)<sup>18</sup>.

Beliefs with regard to the heart have had some effect upon customs. Macrobius, *Saturn.* 1.6.17, tells us that it was the opinion of some men that boys were made to wear a figure of a heart on the bulla so that they might regard themselves as already men, *si corde praestarent*.

There is another custom, which owes its inception to Egypt. Both Greeks and Romans wore rings on the left hand upon the finger next to the smallest; in fact they called that finger the ring-finger. Apion (see Aulus Gellius 10.10), who was learned in the wisdom of the Egyptians, informs us that, when they opened bodies, they found a very delicate nerve which ran from this finger to the heart, and that therefore it seemed not unfitting to do honor to this finger<sup>19</sup>. It remained, however, for Alexander ab Alexandro (4.26) to mention this finger in connection with a betrothal ring. He differs from Apion in saying that it was a very delicate vein which connected the finger with the heart. It may be noted that the Germans call the ring-finger the Herz-Finger.

As the functions of the heart were not entirely realized until Harvey's discovery of the circulation of the blood, it is not strange that there were so many misconceptions in antiquity. Galen, a Greek physician of the second century A.D., who spent considerable time at Rome, made a great step forward on the basis of convincing data. He noted that gladiators who received mortal

<sup>11</sup>Frazer, 147-153.

<sup>12</sup>P. Andry, *Recherches sur le Coeur et le Foie*, 100-123.

<sup>13</sup>Compare 'Another language is another soul'.

<sup>14</sup>Among the English derivatives of *cor* are courage, encourage, discourage, credit, cordial, concord, discord, record (compare, to take to heart), accord.

<sup>15</sup>Compare Aristotle, *De Partibus Animalium* 3.4.

<sup>16</sup>Compare Macrobius, *Saturn.* 7.13.7-8; Pliny, N. H. 33.24.

See Andry, *Recherches sur le Coeur et le Foie*, 35-36.

<sup>17</sup>In *Twelfth Night* 1.1.37-38 the heart and liver along with the brain are called "sovereign thrones".

<sup>18</sup>Jastrow, *Religious Belief in Babylonia and Assyria*, 150, 161.

<sup>19</sup>Pliny, N. H. 28.102, 111.



wounds in the heart retained possession of their mental faculties as long as they lived.

He concluded, therefore, that the seat of the intellect was not in the heart<sup>20</sup>.

We learn from Cicero, Tusc. 1.19, that some thinkers regarded the brain as the seat and place of the soul: alii in cerebro dixerunt animi esse sedem et locum. An interesting attempt to reconcile conflicting theories among the Greeks was made by Plato, who postulated a triple soul, assigning reason (*ratio*) to the head as the highest part of the body, wrath (*ira*) to the breast, and cupidity (*cupido*) to the region below the midriff (Cicero, Tusc. 1.20). According to Cicero, Tusc. 1.19, there was still another place for the soul, as Empedocles regarded it as a suffusion of blood from the heart: Empedocles animum esse censet cordi suffusum sanguinem.

Tangible parts of the body, as the liver, the heart, and the brain, did not, however, provide the most satisfactory abode for the soul. Something volatile was found to be more suitable. The most apparent manifestation of death was the cessation of breathing; hence the breath came naturally to be regarded as the seat of the soul: Sunt enim qui discessum animi a corpore putent esse mortem; sunt qui nullum censeant fieri discessum, sed una animum et corpus occidere, animumque in corpore extingui (Cicero, Tusc. 1.18)<sup>21</sup>.

The soul left the body by the same route as did the breath, and to say that the soul was in the nose meant that it was at its last station in its exit from the body, and that death was near. An interesting sentence occurs in Petronius 62: Mihi anima in naso esse, stabam tamquam mortuus<sup>22</sup>.

The close association of breath with life is illustrated by an account of the creation of man which is contained in the Etymologicum Magnum, s. v. 'Ἰσόνιον: 'Zeus bade Prometheus and Athena mould images out of clay, and ordered the winds to breathe into them and to quicken them'. At death the life returned to the winds: in ventos vita recessit (Aen. 4.705).

The Biblical account of creation is very similar to that of the Greeks: And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (Gen. 2.7).

It is a striking coincidence that in most languages one word denotes both breath and soul. Thus, the Hebrew *nephesh*, 'breath', passes into the meanings 'life', 'soul', 'mind', 'animal'. Compare the Greek *psyche* and *pneuma*<sup>23</sup>. The belief that the breath was the seat of

the soul is reflected in Latin also. Thus we find Cicero, Tusc. 1.19, saying: Animum autem alii <dixerunt> animam, ut fere nostri (declarant nomina, nam et *agere animam* et *efflare* dicimus, et *animosos* et *bene animatos* et *ex animi sententia*; ipse autem animus ab anima dictus est). Cicero might have added to his list *unanimitas*, *bono animo*, etc. The word *spiritus* also is used for soul, and *Spiritus Sanctus* for Holy Ghost.

The attribution of the soul to the breath gave rise to the custom of catching the breath of the dying: Matres . . . nihil aliud orabant nisi ut filiorum postremum spiritum ore excipere liceret (Cicero, Verr. 2.5. 45)<sup>24</sup>. Similar customs elsewhere might be cited<sup>25</sup>: e. g.

Among the Seminoles of Florida, when a woman died in childbirth, the infant was held over her face to receive her parting spirit, and thus acquire strength and knowledge for its future use<sup>26</sup>.

(To be continued)

THE UNIVERSITY  
OF TEXAS.

EUGENE S. MCCARTNEY.

## REVIEW

The Equestrian Officials of Trajan and Hadrian: Their Careers, with Some Notes on Hadrian's Reforms. By Raymond Henry Lacey. Princeton University Dissertation. Princeton University Press (1917). Pp. vii + 87. 75 cents, net.

This is a precise and elaborately documented study, well planned and methodically executed. It belongs to the type of studies in which earlier generalizations are reviewed and revised in the light of materials not available to the scholars who first made the generalizations. On the whole, one's confidence in the acumen and judgment displayed by the great historians and philologists in the past half century is strengthened, for, although some corrections are inevitable, the number is surprisingly small in view of the very considerable accessions of new material. This material is conveniently arranged in a chronological list of Equites for the period, with a full citation of the pertinent data about each. Of the 98 listed, 23 came to be known since the appearance of the *Prosopographia Imperii Romani*, and in the case of 22 others new evidence was available. Two excellent indices, the first by names, the second by offices, make every significant fact easily accessible, and contribute greatly to the usefulness of this repository of critically sifted material.

Since experience has shown that scarcely any one who enjoys a widely recognized reputation for having been the first to do something actually was the first to do that thing, we are not surprised at the author's conclusion that "several changes commonly attributed to Hadrian were in fact made by Trajan", to which must, of course, be added, by way of justifying the *communis*

<sup>20</sup>Galen, *De Locis Effectis* (Volume 8, page 304, in Kuehn's edition).

<sup>21</sup>Compare *aurae vitales*, 'life-giving air'; *exanimis*, 'breathless', 'lifeless'. Vergil, Aen. 2.561-562, represents King Priam as 'breathing out his life'. Uncle Remus's definition of a dead man is 'one wid 'is bref gone'. Compare also Psalm 104.29. Thou takest away their breath, they die and return to their dust.

Some examples in English are instructive:

God witness with me, when I here came in,  
And found no course of breath within your majesty,  
How cold it struck my heart!—II King Henry IV 4.5.150-152.  
Lend me a looking-glass;

If that her breath will mist or stain the stone,  
Why, then she lives.—King Lear 5.3.260-262.

<sup>22</sup>See Crusius, *Rheinisches Museum*, 46.319.

<sup>23</sup>See Tylor, *Primitive Culture* 1.432-433.

<sup>24</sup>Compare Vergil, Aen. 4.684-685; Seneca, Herc. Oet. 1341-1343; Ovid, Met. 12.424-425; Ovid, Ars Am. 3.745-746.

<sup>25</sup>Tylor, *Primitive Culture* 1.433. See also Frazer, *The Dying God*, 194-196.

<sup>26</sup>When this idea occurs in English verse, it is, of course, only a poetic fiction. See Pope, *Eloisa* to Abellard, 324. Suck my last breath, and catch my flying soul.

*opinio*, the admission that "in a number of cases the statements of the ancients are confirmed" (vii). Indeed, Otho seems to have been the first to employ an Eques in a position of considerable civil responsibility; at least he had Secundus the Rhetor *ἐπὶ τῶν ἐπιστολῶν*, and his example was followed by Vitellius, as students of Tacitus will remember (Hist. 1. 58 Vitellius ministeria principatus per liberos agi solita in equites Romanos disponit). But the innovation, although carried further by Domitian, was first practised on a large scale by Trajan, and still more widely by Hadrian. As the reigns of these two Principes were of nearly the same length, and as the amounts of material available for the two reigns are about equivalent, it is significant, as Dr. Lacey observes, that 39 Equites held office under Trajan against 57 under Hadrian, while 28 began their careers under Trajan against 50 under Hadrian.

Larger questions naturally suggest themselves, but could hardly have been treated at this time. Why did the Emperors come to use the Equites more and more? Was it possibly due in part to a decline in the supply of capable and educated slaves? Or was it in order to group about the throne representatives of the business classes while raising the social level and thus in a way the dignity of the bureaucracy? After all, what was the effect upon the course of history or the organization of society of this change in policy? One constantly hears of the 'important reforms' of Hadrian, and, although the word 'reform' does not necessarily mean 'improve', such is its customary implication. Was the equestrian administration of the second and third centuries really an improvement upon the administration of the first? Were the Equites more capable or more high minded than the Libertini? May it not be that the net result was a misfortune, in that the principate, originally resting upon the support of the common man, and so prepared to champion his cause against the aristocracy, gradually drifted away from a position in which it might have kept an equitable balance between the capitalists and the proletariat, and so came at last to be the most powerful agent of that economic oppression which destroyed the basis of ancient society? One may express the hope that Dr. Lacey will find occasion before long to employ his admirable special training in the discussion of these or similar aspects of the introduction of the Equites into the administrative machinery of the Empire.

UNIVERSITY OF ILLINOIS.

W. A. OLDFATHER.

## THE NEW YORK CLASSICAL CLUB

### I

The New York Latin Club, which later changed its name to The New York Classical Club, was organized in June, 1900, by five men, representatives of as many public High Schools in Greater New York, Dr. David H. Holmes being the leading spirit among them. They established The New York Latin Leaflet, which Dr. Holmes conducted for seven years, and which was

transformed into THE CLASSICAL WEEKLY. They also began to collect funds to endow College scholarships to be awarded annually to School graduates preeminent in classical studies. During the past summer death terminated Dr. Holmes's activities, but the Club and the scholarships and the existence of a paper in New York devoted to classical studies perpetuate his good works in this metropolis.

The presidency of the Club has been held successively by Mr. Harry F. Towle, Mr. Hiram H. Bice, Professor Harry T. Peck, Professor Gonzalez Lodge, Mr. Eugene W. Harter, Professor Nelson G. McCrea, Dr. Wm. T. Vlymen, Professor George M. Whicher, and Miss Anna P. MacVay. During the first fourteen years of its existence, the Club's roll did not often exceed one hundred and the membership was confined almost exclusively to teachers of Greek and Latin. But, under the leadership of Principal Vlymen, the Club gained the support of many more principals and teachers, and, under Professor Whicher, it attracted also other friends of the Classics.

The Membership List, printed in March, 1918, gives the addresses of over 500 members, many of whom are men and women outside the profession of teaching. Since then twenty-six names have been added. We are proud that our roll includes the names of the three surviving members of the original five. Our Honorary Members are persons who have been nominated by the Executive Committee and elected by the Club because of conspicuous services rendered in furthering its objects. Professor Gilbert Murray was the first one so chosen. In 1912, he spoke before the Club and contributed the first fifty dollars toward the Greek Scholarship Fund.

Life membership, as recently provided for in our Constitution, may be obtained by the payment of twenty-five dollars at one time into the Endowment Funds of the Club. These are managed by a group of Trustees, men high in business and educational circles, who deserve our earnest thanks for the attention they give to our financial affairs.

A copy of the Membership List together with the Constitution and By-Laws of the Club will be mailed to any one sending postage to the Chairman of the Committee on Membership and Endowment, Professor G. M. Whicher, Hunter College, New York. It is our hope that the Club will soon double its numbers and that many of the active members will become life members this year. In this way the Club's invested funds will grow, enabling it to award hereafter additional scholarships and prizes semiannually and thus help a greater number of deserving boys and girls to attend College. If every one of our present members will secure one new one, the goal of one thousand will be passed. The annual dues are only one dollar, to be sent to the Secretary-Treasurer, Mr. J. W. Connell, Erasmus Hall High School, Brooklyn.

Our meetings the past year were held at Barnard College, Columbia University. At the Fall meeting,



when we had as guests many of the members of The College Entrance Examination Board, Dean West, of Princeton University, spoke on How to Get Results from the Princeton Classical Conference, and the Marquis of Aberdeen spoke on Struggles with the Classics at St. Andrew's and Oxford. Our Mid-Winter meeting was expressive of our appreciation of Greek poetry and music, in recognition of Miss Margaret Anglin's performances of Greek tragedies in Carnegie Hall about that time. Dr. Henry van Dyke had consented to address the Club upon The Undying Elements of Greek Poetry, but at the last moment word came from him that his duties in the "Classis Americana" would prevent him from coming. He sent, however, some brief notes upon his theme, which were read at the meeting, as follows:

*The Undying Elements of Greek Poetry*

(1) The Desire of Knowledge

A reverence for all the facts of nature and all the experience of the human spirit. A keen, discriminating sense of *reality*, quite different from the modern theory of *realism*, which is essentially materialistic and indiscriminate. Greek poetry always feels the difference between the trivial and the significant.

(2) The Love of Beauty

A sense of form and order as essential to poetry. Rhythm, music, indispensable. *Vers libre*, in the sense of lawless verse, an abomination! Poetry the mirror of things as they are, controlled by the vision of things as they ought to be. Not noise, but melody. Not discord, but harmony. Poetry an art.

(3) The Sense of Righteousness

The difference between good and evil, the supreme fact of nature and experience. The great sin, which draws the vengeance of the gods is, *hubris*—insolence, pride, haughtiness, impudence. All the Greek tragedies show the hatefulness of this sin, and the Nemesis which follows it.

Dr. Van Dyke's place at the meeting was very effectively filled by Dr. William Pierson Merrill, who spoke upon the question, What Has Greek Poetry to Do with the War? He was followed by Dr. Walter Damrosch in a delightful talk upon his music for the Greek dramas, with illustrations on the piano. At the luncheon we listened to several authors who read poems written on Greek themes or in the Greek spirit.

At our Spring meeting President Thomas of Bryn Mawr, speaking on Old Wine in New Bottles, warmly commended the cause of classical education and advocated the formation of a National League for the Defense of the Humanities. This suggestion was the forerunner of the plan to form an American Classical League which was favorably considered at the Classical Conference held in connection with the National Education Association meeting at Pittsburgh, in July.

The Club has many members who are absent from home in the discharge of patriotic duty, whose names we gladly continue on our list without payment of annual dues. The Secretary would be glad to receive word of names to be added to this Roll of Honor. In June, the Club held a special meeting and reception for one of our members who was about to return to his work

abroad, Professor Charles Upson Clark, Director of the American School of Classical Studies at Rome. He spoke about Italy's Share in the War, giving us both in words and by stereopticon views glimpses of what he had himself seen on the Italian front. The contribution which we made through him toward the relief of Italian teachers suffering from the hardships of war has been acknowledged by the American Red Cross in Italy and by letters from three grateful teachers who were refugees from the stricken region.

The regular meetings of the Club for the coming year will be held in Students' Hall, Barnard College, on Saturdays, November 2, February 8, and May 17. Several prominent speakers have already promised to be our guests, but full programmes cannot be announced at the time that this article goes to press. The speakers who have already accepted our invitation are Dr. William L. Ettinger, City Superintendent of Schools, Dr. Arthur C. McGiffert, President of Union Theological Seminary, Dr. Stephen S. Wise, Rabbi of the Free Synagogue, Miss Frances E. Sabin, of the University of Wisconsin, and Mr. Will H. Low. The general themes for the meetings will be as follows:

Fall: The Humanist's Part in the Life of To-day.

Mid-Winter: The Place of Latin and Greek in American Education.

Spring: The Debt of Modern Art to Ancient Greece.

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## II

### *The Classical Forum*

In addition to the three regular meetings, The New York Classical Club holds two meetings each year, in which are discussed topics of especial interest to teachers. This department of the work of the Club is known as The Classical Forum. Much that is of value to teachers has resulted from the meetings of the Forum. First Year Latin, The Direct Method, and Latin Composition have been among the subjects considered at these meetings. The discussion is open to all who wish to speak.

Two particularly successful meetings were held last year. One, held in conjunction with the High School Teachers' Association of New York City, considered the topic The Best Training for Vocational Success. The subject of the second meeting was The Study of Latin as a Foundation for French and Spanish. Of these meetings accounts were given in THE CLASSICAL WEEKLY 11.96, 192.

At the first meeting of the Forum this year, which will occur on Saturday, December 14, at Hunter College, Mr. S. Dwight Arms, of the New York State Education Department, Specialist in Ancient Languages, will speak on the new syllabus for Latin issued by the Department. A very interesting and valuable meeting is expected.

A. L. HODGES,

*Chairman of the Forum Committee.*

## III

*The Scholarships of The New York Classical Club*

Soon after the founding of The New York Latin Club in 1900, a movement was started to raise money for a Scholarship Fund, partly through subscriptions to The New York Latin Leaflet, but largely by personal contributions. The scholarship was first awarded in 1910. The regulations then adopted, which have been in force until the present year, offered a single annual scholarship of the value of \$250 to the graduate of the High Schools of New York City who should have obtained the highest average in the Regents' examinations in Caesar, Cicero, and Vergil, and been admitted to the freshman class of some College or Technical School approved by the Carnegie Foundation.

As soon as the Latin Scholarship was established, the members of the Executive Committee began to discuss the possibility of a Greek Scholarship. At the spring meeting of the Club in 1912 it was decided to begin raising the Greek Scholarship Fund, and the guest of honor on this occasion, Professor Gilbert Murray, made the first contribution. In June, 1912, the sum of \$215 was added to the Fund by the Hellenic Club of Wadleigh High School, which had raised this amount by a performance of Stephen Phillips's *Ulysses*. The largest single contribution to the fund, \$433, came from a performance of Mr. Eugene W. Harter's opera, *Galatea*, by the students of the Erasmus Hall High School, at the College of the City of New York, under the auspices of the Club. The largest amount given by any one person was \$275, from Mr. John Jay Chapman. From the treasury of the Club have come additions amounting to \$425, and many other personal contributions and pledges varying from \$1 to \$100 have been received. It is intended ultimately to make the Greek Scholarship of the same value as the Latin. In 1915 it was decided that, while the Fund was accumulating, a Greek Prize should be offered. For the first two years this amounted to \$50; for the last two years it has been \$100.

The members of the Club owe a debt of gratitude to the gentlemen who have served as Trustees of the Scholarship Funds, and especially to Mr. Arthur S. Somers, President of the Board of Education, who has acted as Chairman of the Board of Trustees since its foundation and has been most generous of his time and thought. For some years the Board was composed of Mr. Somers, President Nicholas Murray Butler, Mr. Frederick D. Mollenhauer, and Dr. John H. Finley. Upon the death of Mr. Mollenhauer and the resignation of President Butler, in 1914, Mr. William Sloan and Mr. Felix M. Warburg were elected to fill their places. According to the latest report of the Trustees, the status of the Funds is as follows:

The Latin Scholarship Fund	
Total Assets .....	\$5708.15
Total Income .....	313.00
The Greek Scholarship Fund	
Investments .....	\$2207.31
Cash on hand .....	400.87
Pledges .....	234.00
	<hr/> \$2842.18

The Trustees purchased in the Third Liberty Bond issue two bonds of \$500 each, one for the Latin Scholarship and one for the Greek.

The record of those who have won the Club's scholarships and prizes is of much interest:

## Winners of the Latin Scholarship

Year	Name	Percentage	High School	College
1910	D. Renwick Kerr	94.05	Erasmus Hall	Columbia
1911	Thomas M. French	96.5	Jamaica	Cornell
1912	Wendell G. Fogg	95.79	Morris	Columbia
1913	Ernestine Franklin	98.25	Hunter	Hunter
1914	Harriet W. Tiffany	97.25	Erasmus Hall	Barnard
1915	John H. Randall	99.33	Morris	Columbia
1916	Louisa Viggiani	99.33	Hunter	Hunter
1917	Lawrence M. Orton	98.17	Newtown	Cornell
1918	Virgil Markham	99.25	Curtis	Columbia

## Winners of the Greek Prize

1915	Max Goldstein	98.00	Eastern Dist.	Columbia
1916	Philippa Steinberg	99.00	" "	Hunter
1917	Clara Shmisman	98.5	" "	Hunter
1918	Anna Bromberger	94.75	" "	Hunter

The winner of the Latin Scholarship for the present year, Virgil Markham, is the son of the poet, Edwin Markham. The first winner of the Scholarship, M. Kerr, is now a lieutenant in the United States Army in France.

The new regulations for the award of the Latin and Greek Scholarships of the Club are given in the following report of the Committee on the Award of Scholarships, of which Mr. Eugene W. Harter is the chairman. The report was adopted at the spring meeting of the Club, April 27, 1918.

(1) The New York Classical Club offers two Scholarships; one for Latin and one for Greek. Each of these Scholarships will be awarded in January and in June of each year. The amount of the Latin Scholarship is \$150; that of the Greek Scholarship is \$75.

(2) There shall be two examinations given each year in Latin and in Greek. These shall consist of composite papers, the one for Latin on Caesar, Cicero, Vergil, and Latin Composition; the one for Greek on Xenophon, Homer, and Greek Composition.

(3) These examinations shall be held on the second Saturday in January and the second Saturday in June, the first examination under the new plan to be held in January, 1919. The examination in Latin shall be given from nine until twelve o'clock in the morning, and that in Greek from one until four o'clock in the afternoon, at Wadleigh High School and at Erasmus Hall High School.

(4) The examination papers shall be printed by The Classical Club.

(5) The Committee on Awards shall be made up of eight members beside the chairman; four for Latin and four for Greek, each subcommittee consisting preferably of two College members and two members from Preparatory Schools.

(6) The examination questions shall be prepared by each subcommittee; the answer papers shall be marked by such committees; the highest papers shall be reread, each as a whole, and the final results made ready for announcement at the time of graduation exercises in January and in June.

(7) At the end of each year one member from each subcommittee shall be dropped and replaced by a new member.

WILLIAM F. TIBBETTS.

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